



The Temple Artisan

JANUARY-FEBRUARY, 1920

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Mysticism and Social Science

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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The Temple Artisan

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No. 8-9

Behold, I give



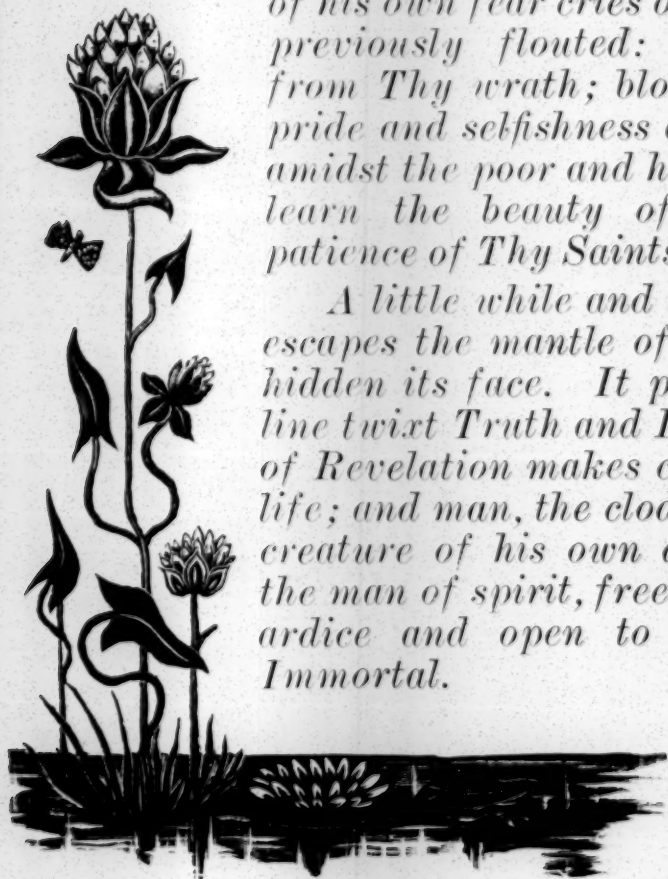
unto thee a key.

EQUINOX OF THE SOUL.

When the gales of the soul's equinox sweep over the form of flesh, and the heart-beat lessens as the fury of the storm increases,—the storm which brings terror to the nearly unclothed soul,—that soul is all but torn from the fleshly form. It is then that the cowering creature

of his own fear cries out to the God he has previously flouted: Save me, O God, from Thy wrath; blot out the stains of pride and selfishness and thrust me down amidst the poor and humble that so I may learn the beauty of renunciation, the patience of Thy Saints.

A little while and the Sun of the Soul escapes the mantle of clouds which have hidden its face. It passes the God-fixed line twixt Truth and Illusion. The glory of Revelation makes clear the purpose of life; and man, the clod, the once cowering creature of his own dire fears, becomes the man of spirit, free from lust and cowardice and open to the flow of Love Immortal.



THE MYSTIC.

By CLARE LYON HARDMAN.

I stand before The Manifest
 Thrilled with the beauty Thou hast done;
 The myriad things of humankind,
 The swaying rhythm of sun to sun,
 The swift clear vastness,—Thee expresst!

I have no thrill; no breathless sob
 When, caught up to Thy consciousness,
 All Being in The Self I find!
 Before Th' Unmanifest, Changeless,
 Behold! The Light! One holy throb!

KARMIC ADJUSTMENT.

TEMPLE TEACHINGS, OPEN SERIES, No. CLXVII.

If it were not for the soul tragedies, in process of culmination, which they are compelled to witness, the Initiates of the White Lodge might more tranquilly watch the action of inexorable Law than they are able to do at present, as one after another of the self-deceived victims of their own ambition, or the ambitions of others, fall into the sloughs of the lower astral plane in the belief that they are contacting the Masters of Wisdom or the angelic hosts of high heaven. But as it is, the knowledge possessed by the Masters of the inevitable tragedies which will follow, even in the case of some of their own solemnly pledged disciples who have been led astray, as well as others who have never had like advantages, is a source of deep sorrow and regret to them.

Those students who believe that the Masters of Wisdom are no longer subject to sorrow and pain know but little of the offices and effects of those great nature forces. It is not that the Masters are unable to control the action of the said forces, but that they will not separate themselves from the race they are serving; and must often stand helplessly by when their own Neophytes are suffering, for the reason that the Karma of the Master and that of the Neophyte for whom he has assumed the responsibility of training, becomes identified to whatever degree knowledge has been imparted which would enable the Neophyte to misuse the power he has gained, if he subsequently falls under the dominion of the

Brothers of the Shadow. This has been the case with those Neophytes referred to in the opening paragraphs of this communication.

The deeply regretted mistake of our much prized representative, Helena Blavatsky, in accepting as students, and in imparting some of the teachings of the Secret Science to those students who were utterly unprepared for their receipt, has been repeated by other advanced disciples of the Masters in the present era, and the consequence is that, never since the sinking of Atlantis as a result of the misuse of Spiritual power have there been so many units of a human race fallen so deeply and irretrievably under the glamour of Black or of Cereimonial Magic, as has been the case in the present era. This is evident to the seeing eye in the lowering of the tone of morality of the race as a whole, the many sexual perverss under observation at present,— the contempt of moral and national laws, and the wilful breaking of the most sacred vows of discipleship by solemnly pledged Neophytes.

When the curse of personal ambition seizes a soul, the mind becomes blind to honor and principle. It seizes upon every pretext to advance personal interests; friends and relatives are shelved without compunction, until at length there comes a day when the tragedy of utter desolation falls upon that soul. The work of the Brothers of the Shadow is thus completed for one, if not more, incarnations and the long hard path must be retrodden if the soul is to gain emancipation.

It seems all but impossible to convince an over-ambitious student that the simple, natural laws of life cannot be disobeyed with impunity. He does not sufficiently realize that it is by the means of the physical, mental and psychic strength and virility gained as a result of implicit obedience to those laws, that it becomes possible for a Neophyte to pass the necessary tests of endurance, strength and concentration; tests which even an Initiate must have passed successfully to enable him to take the step which opens to him the Path of final Initiation. If he has failed to pass those tests, the hurt to his pride, and his disappointment, may make of him an easy victim for the first self-seeking claimant of Occult Power who passes his way, unless he is filled with the holy spirit of self-sacrifice and Christly humility, in which case he remains under the protection and receives the assistance of his Master as before, until a recurring cycle opens another opportunity for Trial.

A broken physical or mental law demands Karmic adjustment. The Soul of man cannot be satisfied with its state of progress if the correlation between his mind and physical body is continually being hindered by the results of disobedience to natural laws.

A broken law of discipleship quickly brings its own retribution. Although such retribution may follow as a result of some action taken by the Master or Teacher before whom the Vow was taken, that action was taken at the demand of the Soul of the Disciple. The Soul has demanded the fulfillment of that Vow, and the Master, or teacher, who is conscious of that demand endeavors to aid in its fulfillment.

I am sorry to say that letter after letter, direction upon direction, has been and still is being given publicly, purporting to come from me or from one of my brothers of the same degree of the Great White Lodge. We have neither written letters, nor given directions, to those who are responsible for circulating such letters or directions. Our bona fide Agents—Representatives, are flouted or ignored by the latter. The directions, which in fact have been given by us, if obeyed, would have saved thousands of lives in the past five years and would have furnished the fundamental planks of a sound governmental system. These directions have passed unnoted or have been secretly destroyed by the agents of the black brotherhood, while we, because of our reverence for Law and our obedience to the directions of the Maha Chohans, to whom we are subject, must possess our souls in patience until the coming of "The Great Day."


K. H.

Received, Jan. 7, 1920.

ADDENDA:

The present cyclic wave of astralism is fast rolling up and engulfing its victims by scores. Natural Law shows no favoritism and these victims of self-deception, or astral intoxication, will come from all grades of human life. The reaction—the return wave—will end in a period of suppression corresponding to that which ushered in the Inquisition and the Era of Witchcraft. The wave will sink to a depth corresponding to the heights it reaches in a decade. Karma will then collect the debts made and one more of the rounds of the present human race will then be completed.

Received, Jan. 10, 1910.

H—

THE WITNESS OF GOD.

TEMPLE TEACHINGS, OPEN SERIES, No. CLXVIII.

Every true revelation of the great mysteries of Divinity, declare individual responsibility for the dissemination of the Light of the World. The Master Jesus made this declaration in the words, "I am sent to be a Light to lighten the world." In the sacred Stanzas of Dzryan may be found a similar declaration: "I am sent to be a torch to light the fires within your hearts." Whatever be the form in which the intent is clothed, there is no misunderstanding the nature of the intent.

Infinitely more than the Light of the Solar Orb can mean to physical man, does the Light of the Central Spiritual Sun mean to the Soul of Man, and until man has awakened to some knowledge of its reality, and of its ever-present and permeating influences, he cannot rise to any comprehension of that Divine Being who is worshiped, ignorantly or wisely, by all the races of the earth, under different names.

It must be remembered that God has never left Himself without a witness. In his worship of the Solar Orb, the most ignorant of savages, as well as far more enlightened men, have worshiped the Light of the World as it shone through that visible sun; that Light which is, in fact, the very Vesture of God.

Every Avatar that has come to earth, or that ever can come, is a radiating Center of that Light.

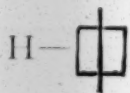
As physical man depends on the light of the sun, or on some secondary light which is dependent on the sun for power to visualize objective forms, so the spiritual man is dependent on the Light of the Central Spiritual Sun for power to perceive and comprehend Divinity.

The *Soul* of man *alone* can perceive that light and it is because the substance of the soul is of the nature of the Vesture of God that it is possible for it ever truly to know God, or to refuse to know Him by choosing evil. By so choosing it inhibits the action of the Light of which it is a part. To the Soul is given the power of choice. It makes a wrong choice when it chooses to act in opposition to the dictates of the radiating center of light within itself.

Whether it be termed Conscience, Perception, or Intuition, that which impels man to act in unison with the Divine Beings who guide the evolution of the races of mankind is the Light of the Spiritual Sun.

The appreciation of beauty and perfection of form in the artist; the love of harmony and melody in the musician, are effects of the action of the rays of light from the Central Spiritual Sun shining into the sense centers of man. Those sense centers are, as it were, receiving stations which catch those rays of light and translate them into terms that are comprehensible to man. But there are also stations which catch the shadows left by the passing of the light,—the effects of ignorant or selfish use of the light.

Every unselfish desire is a reflection of a similar desire in the Mind of God. If the desire is strong enough and the will to carry it out is fully aroused, man must succeed. If the unselfish aspect of a desire is changed and becomes clouded by the personality, the plan in the Mind of God is not carried out and a constrictive force is brought into action which binds, closes up and contracts the lines of the form which has been reflected by the Spiritual Light, and the form thus created will not conform to the pattern form in the Mind of God. When Intuition has opened the avenue of perception in the mind of man, the Light of the Spiritual Sun will reflect an image of the truth through that avenue to a brain center whenever a call is made upon it.



NIRVANA.

What mind can picture the conditionless state in which the soul of man exists when it has won the last of the countless prizes it has striven for through the aeons of time that have elapsed since it came forth from the absolute? Though no man's mind could perfectly picture that divine state of Nirvana, yet there is one experience the soul may pass through which may analogically give some faint idea.

Very frequently we come upon the expression, "the great Renunciation." In some instances there is an effort made to interpret the words. In their last analysis they are supposed to indicate the sacrifice made by the Christos—the Son of God, to redeem humanity from sin.

While this definition seems acceptable to many people, from another point of view, I believe the words conveyed a much deeper ideal to the minds of those who first gave expression to them,—the Masters of a far earlier Manvantara than they do to the majority of mankind at the present time.

In an effort to cast aside the old crude idea of a personal God,

with its limitations, it may well be that we are in danger of casting aside something that is infinitely greater than some of our present ideals of God.

We use the words "the Absolute," and "the Infinite" very glibly, but when we come to define the words, and interpret the vague ideal expressed by the same we find ourselves at a loss.

Over and over again we hear the words, "God is Love," and the word Love, if rightly interpreted, may convey a more perfect idea of the nature of the Absolute than any other word that we are familiar with.

We know that Love is the highest, holiest, most unselfish attribute of human nature, and if God—the Infinite—the all-inclusive is Love itself, and Love is expressed in sacrifice in giving up its love, its essence, to the primordial universe, this must be a continuous sacrifice. Let us look for a moment at the nature and attributes of Love as they are expressed by man. Aside from the commonly accepted attributes, unselfishness and sacrifice, we find another which is in contradistinction to these. We find an intense desire, an unutterable longing for reciprocation. If we truly love another person the reciprocated love of that person is the dearest thing in the world to us.

No sacrifice would be too great, no effort too wearisome that would enable us to gain the love we crave if it be withheld. We do not want that love for the purpose of exploiting it, if our love is pure: we only want to be able to serve its object more perfectly. Our hearts sicken in longing if deprived of it, and if it be given us we ask nothing more of life,—everything that follows is merely incidental and comes as a matter of course.

If our love is sincere we would die a thousand deaths before we would wilfully bring sorrow, regret, disgrace, or suffering upon the beloved one. No greater test of true love can be given than this.

This being true, and surely no one who knows whereof they speak can deny it, how absurd it is for us poor human atoms, mere ebullitions of God's Love that we are, to deny the possession of those attributes of Love, which are its strongest manifestations, to our ideal of the Godhead, and make of that God a cold abstraction.

One cannot conceive of God as an abstraction, or as a Being animated by cyclic energy, possessing power of selection, even of abstract justice, but still as of a being deficient in and power-

less to express the energy or substance of which it was formed; at least this is truly beyond my power of imagination. I think all human beings have at some time in their lives felt an indescribable, unutterable, intense longing for something which they could not name, something which saddened them beyond words, and created an unappeasable heart hunger, while at the same time they were ignorant of the cause or the source of the feeling, and were utterly incapable of satisfying that hunger.

I believe that this longing in the soul of man is the return wave of a longing of the same nature which comes straight from the Heart of God,—the Father-Mother of the human race—and is in fact a demand that is being made by God upon the soul of the creature that that God has loved into life, the creature for whom the great renunciation, the great sacrifice of His own essence has been made.

It is a commonly accepted theory that the Savors of all time have made the great renunciation of physical existence, for the benefit of the human race, but I believe they have only made in a far lesser degree the same sacrifice which God, the Infinite, had made in its fullness long, long before, and that such Savors-Masters are only the first fruits, the first to give recognition and response to the call made upon them by God, as it is made upon us all.

If what I am so feebly trying to express of the attributes of Love, the inevitable effects of Love, as it is exemplified in the unselfish, sacrificing human heart, is fully understood, surely some little idea of what I believe to be the most important truth in the Universe must come to us, and so help us to recognize the nature of the ache in our own hearts at times, and incite us to give back to God that which is His own. In this belief it is easy to see what Mastery is, easy to understand what the Master's insistent cry for more Love really means, for Mastery is first of all the power to love more, and therefore to wield the forces which Love has created: the power to separate Love from the selfish, lustful, cruel, death-dealing forces we all too often confuse with real Love, and which overcome the latter, and are in truth the attributes of the forces of Evil; and when separated to use it to kill out or change these demoniacal forces into forces of goodness and helpfulness.

We cannot send back a return wave of the Love that has knocked at our hearts in those hours which I have mentioned, without making a lasting connection with Its Source, and then it

depends upon our power to distinguish the knock from others when it comes at all times and to answer quickly, as to how soon the connection will be made for all time, that connection which means Mastery for man. In taking away our reverence for the name and attributes of whatever ideal of the Godhead or the Absolute we may have, when there is literally nothing in the universe that can supply the same great need in the human soul, any man or woman is taking a fearful responsibility.

We must not forget that in the doing of anything of like nature one is not as he may suppose, merely changing some wrong concept, or correcting some mistake, he is robbing that soul of a vital necessity for continued life. It is not error alone that he is striking at, it is the very essence of life, *i. e.*, Love and Reverence for and obedience to Law.

The state termed Nirvana can only be the individual consciousness—the state of the soul which has finally come into a realization of its unity with God—the state of such perfect Love for and unity with the beloved, the perfect sacrifice and recognition of the sacrifice which two perfected souls may experience, but which can never be reached by any other means. For the perfect sacrifice of all things mutable, and the absolute control of all personal conditions are essential.

If the mind is clouded by the mists of selfishness, the Door of Nirvana is closed—and the Door to Nirvana opens into the Heart of God.

G. IN C.

INFLUENZA OR FLUMONIA.

The recurrence of the influenza epidemic or pandemic this year seems of decreased virulence as was expected, yet it has withal claimed an appalling number of victims.

"Flumonia" was a name applied to this disease by a Chicago Health Officer and is an appropriate name because the typical disease begins as an onset of influenza complicated at once by pneumonia. Any general cold may be designated as an influenza, but with this epidemic a pneumonia sets in simultaneously with the influenza attack.

From an inner standpoint, this great devastating pandemic is seen as a result of the Great War. Racial hatreds and passions poisoned the inner psychic atmosphere of humanity, who are One in spite of all appearances to the contrary. This poisonous

stream of noxious magnetism polluted the inner astral vital life of humanity and there was a natural *repercussion* of this on the outer plane against the vital or pranic body of the race. This repercussion against the vital body lowered the resistance of cells and tissues and vital fluid of people generally; the secretions of some of the ductless glands were inhibited or thrown out of balance also by racial fear and worry, thus deranging many important physiological functions that are dependent on the co-ordinated actions of these glands and their normal secretions. The internal secretions of these glands have much to do with the preservation and health of the physical body. They have been aptly compared to the ignition system of a gas engine furnishing to the blood stream some mysterious electric spark or fire that energize all physiological functions.

Corresponding to the poisonous pathological state of the psychic atmosphere, there has no doubt occurred also some change in our outer atmosphere, and this would no doubt be indicated by lessening of the *natural* volume of *ozone* in the atmosphere of the earth.

Ozone is the natural purifying element of the earth atmosphere and is generated by nature as result of interactions taking place between the sun and the earth, water, foliage, etc., by electrical action. Ozone is also nature's great germicide. Ozone can be generated artificially in great volume with comparative ease and cheapness and if this gas could be generated in sufficient volume and piped all over town discharging freely at certain points and in large public buildings, it would no doubt instantly abate the influenza menace. Or, perhaps, the drinking water of a town could be impregnated with Ozone and so distributed to the population of cities. These are pertinent and not impractical suggestions.

If you think the "flu" has got you, go to bed at once and keep warm. Take hot drinks like lemonade in plenty night and day. Twice a day take fifteen drops of spirits of camphor in a cup of boiling hot water and sip it all. If you do not get prompt relief, call your physician. Above all, do not worry or be afraid. Nine times out of ten the "flu" turns out to be only a common cold.

MEDICUS.

The Temple Artisan

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EDITORIAL MIRROR.

"Beware the danger of the lower Iddis."



The lower iddis are the psychic elemental powers of the lower planes, the astral denizens, the spooks and shells of the discarnated—the "spirits" of the mediums, and deceivers of phenomena seekers who frequent the seance room or who waste their time over the ouija board.



They do more than waste their time, for they open up the sensitive doors of their auras to astral influences that are as insidious as they are demoralizing. The deliberate invoking of these psychic entities of the lower realms sets up a *negative state of consciousness that becomes habitual*.



The fundamental danger of this negative state of consciousness is that the positive hold on the higher *consciousness is loosened or lost*, and with that loss goes the hold on the great realities of being which are behind the phenomenal world. In other words, the *real*—the principles of truth and philosophy are sacrificed for a detail of the intellect, sentiment or the senses—all belonging to the sphere of the merely personal.



There is no denying the wave of psychism that is sweeping over the racial mind. It is one of the results of shaking up of the world. It is as bad, however, as though it were a wave of materialism as it is a manifestation of the absurd extremes that humanity goes to when the ship of common sense has lost its moorings.

In these days of psychic unrest, it is well for all students to hark back to the warnings of Blavatsky on psychic phenomena. That great Teacher repeatedly pointed out the dangers of indulgence in psychic practices or of opening the mind and aura to such through a desire for phenomenal sensations. It is the reverse of real occult progress. We can still hear her inveighing against the "————— idiotic psychic flapdoodles."



To avoid getting entrapped, the "bull's eye of common sense must be brought to bear on all psychic manifestations, dreams, visions, etc., in yourself or in others. Impersonal discrimination must be used. When desire, conscious or subconscious, is strong enough, we can see, hear or feel, *whatever we desire* and it can be made objective to the inner senses. When the psychic senses unfold, we are in a foreign country and the way of safety is to *detach* the personality from the things seen or heard and analyze all phenomena as a scientist would a new variety of wild flower, or an entomologist, a new species of bug. The flower and bug may be interesting and have its place in the economy of nature, but that place does not necessarily mean on the lapel of your coat, or around your neck! There are poisonous flowers and noxious bugs, and in the psychic realms as on the physical, things are not always what they seem.



Charles Dickens claimed that fiction characters he created were so real in his consciousness that he could see them and they actually talked and acted their parts and he had only to write down in many instances what they said, always acting true to their parts. Here we have an example of the creation of astral entities by the imagination and will and their visualization to the inner senses.



We once knew an estimable lady who claimed that Moses, and other Biblical characters, and even higher spiritual beings became visible and discoursed to her while she enjoyed the relaxing luxury of her bathtub!

While it is no doubt true that cleanliness is next to godliness, yet we opine that the discriminating reader will agree that it would not be so much of a psychic feat to visualize Biblical scenery and characters while enwrapped comfortably in the aqueous elemental folds of a warm bath—especially if one had a strong ardent desire to see such scenery or characters, combined with some imagination and a plastic psychic nature to impress such form-desires upon.



All psychic manifestations have to do with *astral sensation*, and involve the personal forces. The next higher step is true spiritual vision that has its urge from the Higher Mind, not the Lower. But above this spiritual vision which *points outward* there is an invisioning of truth mounting in or up to the very citadel of the higher Universal Ego where Truth is perceived *per se* devoid of form and sensation and *verifying its authority in itself*. Here the lower mind for the time being is lost in, merged, identified with the Higher Self where form limitation does not exist. Here is the shining Ocean of Universal Truth, and no astral or psychic visioning can compare with the exquisitry of the radiant consciousness of this plane—the shoreless Sea of Truth.



If you must contact the astral or psychic planes of experience, learn their meaning as quickly as possible and pass to this higher plane of the Real. This is helped on by sticking to the philosophy of the Temple and the Secret Doctrine, transmuting personality and desire for the phenomenal, and by dedicating all your acts to the Supreme Self and working incessantly and unselfishly for humanity as your opportunity may permit.

W. H. D.

in bloom in the hearts of her people and in the lives of all who are striving to do the right.

The music is genuine Indian music. The repetition is characteristic of all Indian music and is a means of impressing the thought on the minds of those who listen. Let us sing the Hymn of Praise ourselves and sing it to the beautiful Golden Flower of love and truth that never dies, but lives on forever.

NOTE: The Hymn and facts of the story were found in the "History of the Aboriginal Tribes of American Indians" by Schoolcraft. It is a large book published in 1840 under the direction of the United States Government, who appointed Schoolcraft to make research and report on the Indians. So all that is given above is a true story, and whatever is true is worth knowing and gives added strength to our lives if we use the knowledge for some good purpose. In this instance let us sing the Chant to the Golden Flower of our own souls and to the beauty of all life wherever it be found.

A TEMPLE CALL.

Is there an unattached member, man preferred, who is able and willing to answer the Master's call for help to make the headquarters more efficient in order that his instructions may be continued without such excessive strain on the Guardian in Chief as now obtains? It would require one able to be generally useful about a house even to the preparing of food and desirous of making a permanent home with a few congenial comrades. Every opportunity for inner study on Occult lines would be assured to one who can answer this direct call of the Master to his disciples.

Address THE GUARDIAN IN CHIEF.

TEMPLE ACTIVITIES AND NOTICES.

This issue of THE TEMPLE ARTISAN is a double number standing for both the January and February issues and contains about twice the amount of matter running in a single issue. This maneuver is made necessary in order to catch up with dates. The March number will probably be printed and sent out in that month.

* * * *

Mrs. Julia Welton of Stamford, Conn., is at the Centre and

expects to spend the balance of the winter and a part of the spring months here. On the first of March Mrs. Welton will go to the Temple headquarters Cottage and function there as temporary member of the staff at that point. The Centre is much gratified to know Sister Welton personally as she has been a devoted worker in the east for years past in extending Temple influences. At the regular Sunday meeting on February 22 Sister Welton gave an interesting talk and exposition on Prison Reform in connection with the Pathfinder Society, an association devoted to reforming prisons as well as prisoners.

* * * *

Another well beloved sister, Mrs. Florence Callender, is also with the Centre for a two weeks' visit. Mrs. Callender lives in Pasadena, but her spirit is very much at Halcyon. Mrs. Callender over a year ago gave the Centre an Addressograph which has lightened the labors of addressing the ARTISAN and other lists enormously, doing in an hour work that required many days. So by proxy Sister Callender, through the wonderful machine, the Addressograph, is on the staff of Temple workers, though she may live at Pasadena.

* * * *

Professor Knight of Los Angeles visited the Centre during February. Members enjoyed contacting this new member and his general versatility very much.

* * * *

The new edition of "Occultism for Beginners" is now off the Halcyon Print Shop Press, printed in folio style, with title on back edge. Orders can now be filled for the paper bound copy, the price for which, on account of increased cost of material and printing, has been advanced from 25 to 35 cents per copy. The cloth bound copies will soon be available and price announced in next issue.

* * * *

An attractive card suitable for framing stating "The Mission of The Temple" can be purchased from the Treasurer for ten cents.

"An Open Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

A Quiz Class meets every Wednesday evening at the Halcyon Fireside conducted by Dr. Dower. Any non-resident member who wishes to send in questions may do so, and they will be answered by the class and the substance of the answer returned to the questioner.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

Temple Correspondence Courses

By Master H.

Course 1. THE COMING AVATAR

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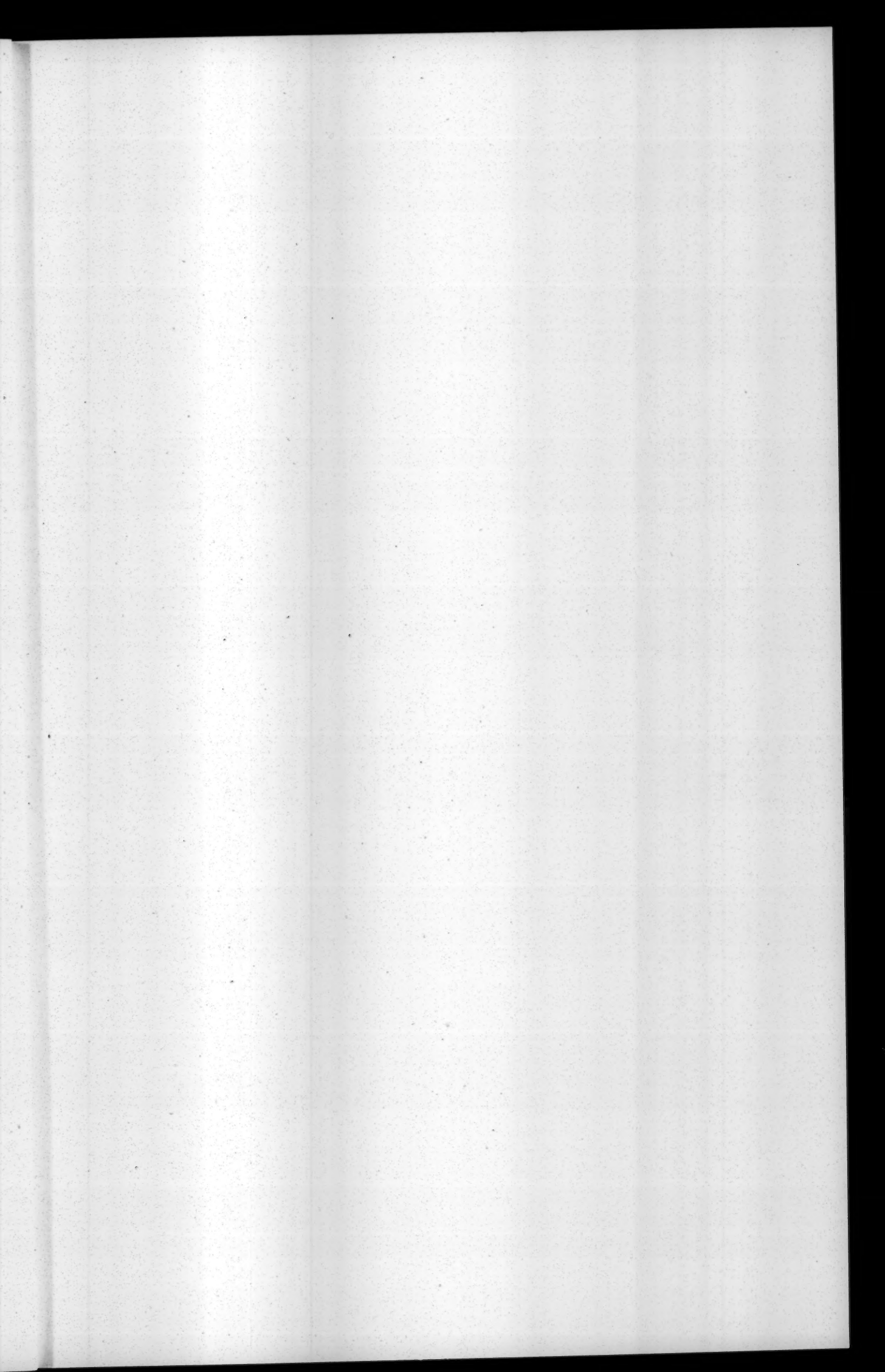
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